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critics rely to prove the composite character of the Pentateuch. Whether we should have been able from this composite to reconstruct the Gospels, had they been lost, as the critics propose to restore the original documents of the Pentateuch, is doubtful but the circumstances are very different. The fact of a composite work which exhibits similar marks as those claimed for the Pentateuch remains.

A presentation of a side of the Pentateuch question which is very important. This is a serious problem which faces the upholder of the unity of the Pentateuch to explain the facts which the Diatessaron discloses. In the face of them it seems to be impossible to say that such phenomena could not occur in the Pentateuch. We must remember, however, that the Diatessaron is the work of an uninspired writer, while we cannot but maintain that he who wrote the Pentateuch was divinely guided in the work which he undertook to do.

Messianic Prophecy.* Prophecy, a phenomenon appearing in all great primitive religions, has in Israel distinguishing characteristics which lie (1) in its nature, claiming to be a special divine revelation, and (2) in its contents, professing to unfold a special divine purpose. Such prophecy is peculiar only to Judaism and Christianity. Hence Old Testament prophecy is specially important to the Christian, in that it was the providential preparation for the Gospel. But Messianic prophecy, of which the fundamental feature is an expectation of a Deliverer whose advent should introduce a reign of truth and a period of plenty, is the unique element in Hebrew prophecy, and significant to the New Testament student. The value of Messianic prophecy is not, however, to prove the Divinity of Christianity, which is attested by the historic facts of its own origin. The argument from prophecy is designed for the believer as an evidence for revelation. It is an evidence that God spoke to the Old Testament saints, is an essential part of revelation attesting its reality and unity. Extreme assumptions concerning prophecy make men sceptics or fanatics. The application of sound canons of biblical interpretation should exhibit its true spiritual significance. (a) In considering the *nature* of Messianic prophecy, it is to be noted that in prophecy, of the two elements, the moral and the predictive, the biblical conception makes the moral element fundamental, the predictive secondary. The predictive element must be given a real place, though it is the ethical element that gives Hebrew prophecy its distinctive elevation above all other prophecy. The term Messiah is used in the Old Testament as an appellation, not as a proper name. Messianic prophecy, then, is the doctrine respecting Jehovah's Anointed, a doctrine embodying not definite knowledge or faith, but a cherished expectation. (b) The *origin* of Messianic prophecy, while, like that of all Hebrew prophecy, an outcome of Divine illumination, resulting from spiritual fellowship with God, together with reverent reflection on Divine truth, was specially connected with the germinal ideas, inspired by God's Spirit in the Hebrew people, of the Covenant, the Kingdom and the Theocracy. The first inspired a lofty hope, the second suggested a universal kingdom, the third foreshadowed a glorious "Prince of Peace." From this latter idea arose Messianic Prophecy in its strict sense, as prophecy concerning an *ideal person*—to which the present discussion is limited. (c) As to the *development* of Messianic prophecy, it was from germinal ideas belonging to an early period in the history of the

* By Rev. Professor George C. Workman, Ph. D., in the *Canadian Methodist Quarterly*, Oct., 1890, pp. 407-478.

Hebrew race, these ideas continually expanding unto the realization of the Divine purpose. So far as this prophecy had to do with the kingdom of God, it grew from nationalism in religion to universality on the one hand and individualism on the other. As regards its form, it was determined by the personal peculiarities of the prophets, and the historical circumstances of the time. These gave rise to a variety of separate representations which the several prophets never expected to see united into one person. (d) The *import* of Messianic prophecy must be determined by the grammatico-historical interpretation. We have no right to argue from the New Testament fulfilment to the Old Testament meaning. This meaning is one and once for all. Studying in detail the passages, it is found that Gen. 3: 15; 9: 26, 27; 12: 1-3; 49: 10; Num. 24: 17-19; Deut. 18: 18; Pss. 2: 22; 45; 110 have no direct reference to a future Messiah. In Isa. 9: 2-7 occurs the first Messianic prophecy in the true sense of the term. An examination of the prophetic passages shows that each refers originally either to an *ideal* person who was expected in the future, or to a *real* person who was living at or near the time of its delivery. There is no passage in the Old Testament that refers directly and predictively to Jesus Christ. (e) The *application* of Old Testament Messianic prophecy by the New Testament writers shows that their fundamental principle was the moral profitableness of all God-inspired truth. Thus is reconciled the literal import of the Hebrew writings with the special application made in the New Testament. (f) As to *fulfilment*, with the old ideas of prophecy and fulfilment, the orthodox theologian has labored to show that prophecy has been literally fulfilled, and the rationalist to show that it has not. But literal fulfilment could take place only in unconditional prophecies, while it was impossible in the case of conditional, ideal or indefinite ones. Fulfilment in the New Testament sense is forcible and legitimate *application*. The truths of prophecy find in Christ their realization. (g) The *spirit* of Messianic prophecy is not prediction but testimony, and this is what Old Testament prophecy does in relation to Jesus, not predicting but testifying to Him.

This view of prophecy, called by the author "the Ethical Theory of Messianic Prophecy," presented in this elaborate article, contains many striking and convincing remarks. Its tone is not the most sympathetic, and must irritate the adherent of traditional views who will find some weak spots in the argument. But it emphasizes many important facts which are too often overlooked and represents the general position of progressive scholars of the present day. Whether that position will stand remains to be seen.

The Proximate Causes of the Crucifixion.*—From the time of the scene at Cæsarea Philippi Jesus announced that He would as Messiah disappoint the expectations of the chief men and thus come to suffer a violent death. All the Gospels tell us that the determination to slay Him was agreed upon. Their purpose took the form of putting Him to death secretly. This secret assassination would have failed to accomplish the ends which Jesus desired his own death to accomplish. He therefore took occasion to force the Pharisees to do their work openly and condemn and kill Him by a public trial and crucifixion. The steps by which He brought this to pass are clearly indicated in the Gospel of John. The eleventh chapter marks the starting point. Jesus waited beyond Jordan until Lazarus had died. Then He went and called him back to life in the presence of many witnesses, thus rousing the enthusiasm of his followers. But, in order that the enthusiasm might spread to wider circles,

* By Thomas Hill, D. D., in *The Andover Review*, March 1891. Pp. 241-251.